

The Classical Outlook

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LIBRARIES IN ANCIENT ATHENS

A Condensation of a Paper

BY CHRISTOPHER G. BROUZAS
West Virginia University

ALTHOUGH soon after writing was invented records began to be kept in Asia and Egypt as well as Crete, not to mention the mainland of Greece, yet these records, written mostly on clay, make it abundantly clear that the library as we know it today, like most other of our cherished institutions and civilizing influences, cultural, mental, and spiritual, had its origin among the inhabitants of continental Greece, of whom the most illustrious were the Athenians.

These records, kept by kings in their palaces and by priests in their temples, were at first utilitarian and meagre, consisting of inventories, days of the calendar, sacrifices and celebrations, natural phenomena (thunder and lightning, floods, catastrophes, etc.), and of hymns composed in honor of the gods. But until papyrus became fairly accessible, no extensive books could have been written easily. Papyrus came to Greece soon after 650 B. C., and from that time the book or roll as such may be said to date in Greece.

Ernest Cushing Richardson states that library schools began in the temple schools of Greece and Egypt, which trained men for all sorts of professions, "including the keeping of books."

Although in the Homeric times the Greeks listened to the recital of the glorious deeds of their ancestors rather than read, yet beginning in the middle of the seventh century schools were fairly common in Greece, and a knowledge of reading and writing became somewhat widespread. Beginning in 700 B. C. at the latest, we have inscriptional evidence of Greek alphabetic writing. One inscription at Abu Shimbil, in Egypt, bearing the signatures of several Greek mercenaries of about 594 B. C., shows that a knowledge of writing was common then. By 600 B. C. the Homeric poems were written and were widely circulated in many Greek cities; and most of the early lyric, iambic, and epic poets, from Arctinus to Solon, had written their poems, most of which could not easily have been learned or remembered by the mere

POPE'S HORACE AND MINE

BY MINNIE LEE SHEPARD
University of Texas

The Bard of Twickenham broods
hunched and dour,
And scans his vellum'd Horace for
subtle sting
To prick reply both rash and pre-
mature,
Then satire-steeped his foes to pierce
awing.
He loved "to strip the gilding from
a knave"
And flatterers and bigots to undo,
But missed the graceful turn his master
gave
From barbs at boors with love to
rendezvous.
No word of white-armed Lydia or
Chloe-fawn,
No Sabine cup friend-quaffed with
cold dispelled;
No echoed whisperings from templed
lawn
Or pledges snatched from willing
hands withheld.

Pope brews his gall; I mount the
Capitoline
On vested tread, a lover's hand in
mine.

hearing. Soon thereafter prose works began to be published and circulated throughout the principal cultural centers of the Greek mainland and islands. Anaximander of Miletus (610-547 B. C.) was the first Greek philosopher to write a book in prose. By the fifth century books were plentiful, and second-hand books were rather cheap. The earliest occasion for a serious book trade in Athens seems to have been the popularity of the Attic drama, if it was not the physical and metaphysical speculation of the philosophers of Ionia before that.

In Athens not only men, but women, to a limited degree, and even slaves, were permitted and encouraged to learn to read and write; yet general literacy could hardly have been established before 600 B. C. The habit of reading for pleasure, indeed, cannot have been widespread until the fifth century. By the time of Socrates

practically every male Athenian could read. Plato complains in the *Phaedrus* that books have been usurping the function of oral instruction, and Isocrates (436-338 B. C.) asks King Philip of Macedon "to put aside the usual prejudice against writings."

With the spread of public education and book-making in Athens, libraries came into existence. These libraries must not be confused with the temple records, of which mention has been made, nor with the Athenian public archives, first in the Bouleuterion and later on in the Metroon.

Among the earliest collectors of books mentioned by the ancients was Pisistratus, who, according to Aulus Gellius, "was the first to offer books in the liberal arts to be read by the public." The statements of Gellius and Athenaeus concerning the library of Pisistratus are doubted by many scholars. But, considering the fact that there had been libraries of clay tablets in the East many centuries before the time of Pisistratus, we have really no valid reason for doubting the statements of these two writers—which statements, incidentally, are repeated by many other writers; and even Cicero, in his *De Oratore*, implies that Pisistratus had a library. We must remember also that Pisistratus is said to have been among the first to collect, if not edit, the poems of Homer—though this, too, is doubted by some modern scholars.

We should remember also that Solon, at the beginning of the sixth century, "created the new Athens which was to be the artistic, political, and commercial leader of the Greek world"; and, being a poet, scholar, and great traveler himself, he may have collected some sort of library. Pisistratus may merely have carried forward the program of Solon.

A very rough estimate of the various writers known to us who had lived before, or were contemporary with Pisistratus, shows that there were over fifty, excluding such mythical or shadowy ones as Orpheus, Linus, Olen, etc., some of whom may have been real persons in hoary antiquity, but whose works unfortunately have perished. The volume of the works of the undoubted fifty or sixty writers may have amounted to many thousands of pages. Pisistratus, then, could have assembled a good-sized collection of books, and the ancient ac-

counts of the size of his library should not be discarded without proof to the contrary.

Euripides (485-406 B. C.) was a book collector. He was a scholarly person, and was interested in the new education and ideas that were coming into vogue in Athens at that time, as a result of the sophistic movement. Aristophanes alludes to Euripides' book learning, and the latter himself says, in the *Alcestis*, "But as for me, owing to the Muses, I have soared aloft and have entered into very many departments of thought (*logōn*)."

Plato (427-347 B. C.) was the first Greek who consciously and in a more or less systematic way set out to collect books for research. Plato's Academy investigated many and varied subjects which needed a large library. Diogenes Laertius tells us that Plato commissioned Dio in Sicily to buy for him the three books by the Pythagorean Philolaus, a contemporary of Socrates, for the price of 100 minae, or 6000 drachmae. These books, of course, were very rare, and the first to be published on Pythagoras' doctrines, which up to that time were secret and undivulged. Plato is said by the same Diogenes to have "brought for the first time" to Athens the books of Sophron, the mime-writer (ca. 450 B. C.). Other collectors of books were Euthydemus, contemporary of Plato, of whom Xenophon says that he had gathered many books of the best poets and philosophers, Clearchus of Heracleia (4th century B. C.), Demosthenes (384-322 B. C.), and Isocrates (436-338 B. C.). The last-named mentions a Polemaenetes who upon dying left to Thrasyllus a part of his property and his library on soothsaying, which consisted of many thousands of volumes. Nothing else is known of these two.

Whatever may be our doubts concerning private libraries before the time of Aristotle (384-322 B. C.), there is none about the existence of his own library, of which we know more than we do of the library of any other Greek before or since his time. He is said to have bought the works of Speusippus, the successor of Plato (ob. 339 B. C.), for three talents. Aristotle left his own writings to Theophrastus. The latter, on his death, in about 287 B. C., by his will left these books, together with his own works, to his pupil Neleus, who took the collection to Skepsis, in the Troad, where it was confined in a cellar, until, in about 100 B. C., it was bought by Apellicon of Teos and given to Athens. Sulla captured Athens in 86 B. C., and ravaged it ruthlessly. He

took these books to Rome, as well as other books that pleased his fancy.

We must now turn our attention to public libraries. The first public library in Athens, if we disregard that of Pisistratus, and the public archives which were kept from earliest times, was established in Athens in 330 B. C., by the orator Lycurgus. He introduced a decree primarily for the purpose of preserving in the public archives carefully made copies of the works of the great Athenian dramatists, of whose works poor copies, with corrupt readings, were in circulation at that time.

Ptolemy Philadelphus (285-237 B. C.) built a library for Athens; and we are informed that each year the youths of Athens presented one hundred volumes to the library of the Ptolemaeon. An inscription found at Kos, dating from about 200 B. C., and another from Rhodes, make it clear that each of several citizens contributed either one hundred drachmae and one hundred books, or one hundred drachmae, or one hundred books. The late W. A. Oldfather thought that the organized subscription for the maintenance of the library may not have been uncommon in antiquity, since, as far as is known to us, "it harmonizes with the closely related methods for supporting community enterprises."

It is not impossible (though we have no direct evidence) that the Pergamene kings built a library at Athens in the so-called Stoa of Attalus. Other great benefactors may have done the same. There was a library in each school of philosophy, in each school of oratory, and even in each large gymnasium. Every individual scholar or sophist had his own library. According to Polybius (ca. 201-120 B. C.) there were so many libraries in Athens during the third century B. C. that Timaeus, the historian, on being driven from Sicily by the tyrant Agathocles, spent fifty years doing research there.

The Emperor Trajan had a library built in his honor by one of his friends. During the excavations of the year 1933 in the Athenian Agora, there was discovered a large lintel block with an inscription on it which records that T. Flavius Pontainos, son of Flavius Menandros—a family of philosophers, possibly Athenians—"has dedicated from his own means the outer stoas, the peristyle, the library with its books, and all the decorations in the building." The dedication probably took place about 100 A.D. Near this dedicatory inscription there was found another inscrip-

tion containing the library regulations current at the time the inscription was carved. It reads as follows: "No books shall be taken out, since we have so sworn. It (*i.e.*, the library) shall be open from the first hour to the sixth (*i.e.*, from about 6:00 A. M. to noon)." (See illustration in THE CLASSICAL OUTLOOK XVIII, January, 1941, page 33.) We learn from this notice that books could be borrowed in ancient Athens, though perhaps this was not the usual practice, as it was not the practice even in America until the first real public library was established in Peterborough, N. H., in 1833. The ancient libraries were doubtless primarily research and reading libraries, with only an occasional borrower.

Hadrian gave to Athens another library, the remains of which are still to be seen in the heart of modern Athens. Pausanias (ca. 173 A.D.) considers it the most famous building of Hadrian's, and St. Jerome calls it "wonderful"—*miri operis*. It had a hundred pillars of Phrygian marble, a gilded roof, and rooms of alabaster, adorned with statues and paintings. Excavations begun in 1885 showed that the middle room of the building may have been used to store books, for near it were found the marble personifications of the *Iliad* and the *Odyssey*, and a bust of Sophocles. "The corner rooms," says Charles H. Weller, "were covered with barrel vaults, and may have been reading rooms. The other rooms at the end of the building perhaps were cloak rooms; off one of them was a toilet room. . . . Originally the space enclosed by the colonnade, some 268 by 196 feet . . . had in its center a long narrow reservoir, doubtless surrounded by trees, flowers, and statues. But later the reservoir was filled, and an elaborate building, possibly an extension to the library proper, with corridors, apses, and niches, was constructed to take its place." In the Middle Ages this central structure was made a church of the Virgin. Later on the palace of the Turkish *voivod* was built on the site of the library, and afterwards the ruins were turned into a market-place.

Aelius Aristides, the sophist (129-189 A. D.), writes that there existed in his time at Athens "such collections of books as there were nowhere else on earth"; and indeed a casual look at the large number of Athenian writers and scholars of the later pagan and Christian centuries shows that Athens was well stocked with books of all kinds.

By the Middle Ages the libraries of

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Athens had disappeared, as a result of the repeated inroads and plunderings occasioned by the barbarian invasions, and the closing of the schools of philosophy. When Michael Acominatus in 1175 A. D. came to Athens as its bishop, he had as his solace the books which he had brought from Constantinople, among which were the works of Homer, Thucydides, Euclid, Galen, and Nicander; whereas all the volumes he found in the official library of his see were "contained in two chests beside the altar in the Parthenon, which had become the church of the Virgin Mary." In 1204 Athens was captured by the French Crusaders and became the seat of the Latin Church, and most of its ancient culture disappeared; what little of its former splendor had escaped the cruelty and cupidity of the Crusaders vanished after the Turks captured Athens in 1457. In 1834 Athens became the capital of modern Greece, and is again a great center of research; but her present-day libraries do not concern us here.



VERSE WRITING CONTEST

THE CLASSICAL OUTLOOK will this year conduct another Verse-Writing Contest for high school and college students. Any high school or college student may enter the contest provided he is *this year* studying Latin, Greek, or classical civilization under a teacher who is a member of the American Classical League. Certificates of honorable mention will be awarded to the writers of all verses chosen for publication. Manuscripts must bear the name of the student, of his high school or college, and of his teacher of Latin or Greek. The

verse may be in English, Latin, or Greek; the theme must be drawn from classical literature or mythology, or classical antiquity, in the broadest sense of the term. The poems must be entirely original—not translations of passages from ancient authors. No verses which have ever been published, even in a school paper, are eligible. No manuscripts will be returned; and the winning verses are to become the property of the American Classical League. The decisions of the Editorial Board of THE CLASSICAL OUTLOOK shall be final. Announcement of the results will be made in the May, 1952, issue of THE CLASSICAL OUTLOOK. Manuscripts will be received up to February 1, 1952. They may be sent to Professor Lillian B. Lawler, Hunter College, 695 Park Avenue, New York 21, N. Y.; Professor W. L. Carr, University of Kentucky, Lexington 29, Ky.; or Professor Konrad Gries, Queens College, Flushing, New York.



FOR A MINISTER

In its June, 1951, number, *The Tie*, the official alumni publication of the Southern Baptist Seminary, at Louisville, Ky., quotes with approval the following statement recently issued by the American Association of Theological Schools: "In the judgment of the Association the appropriate foundations for a minister's later professional studies lie in a broad and comprehensive college education, while the normal place for a minister's professional studies is the theological school." Specifically the Association suggests twelve to sixteen hours of a foreign language. To secure the Th.D. degree from the Southern Baptist Seminary, the student must have a B.

A. degree "including two years of college credit in French or German, and two years of Latin."

LETTERS FROM OUR READERS

CLUB OFFICERS

A correspondent from the Hockaday School, Dallas, Texas, writes:

"Our Latin club has two consuls. They are elected once a year by the society—one consul from the Vergil class, the other from either the Cicero or the Vergil class. The route to the consulship corresponds, as much as possible, to the Roman *cursus honorum*. Our consuls take turns presiding at meetings and parties. At meetings, they wear white togas bordered with dark red, as did the ancient consuls."

SLAVES

Mrs. Gladys Laird, of the P. K. Yonge School, University of Florida, writes:

"New Latin students in our school are designated as 'slaves'; but the motto of our Council of Patricians (advanced students) is 'Nulli impones quod ipse ferre non queas.' One of the duties of the slaves is to answer any questions about Latin or the Latin classes, asked by other students or faculty members. It is the duty of each patrician to prepare his slave for manumission, raising his cultural level through an understanding of the language, history, and customs of the Romans.

"At our Roman banquets the happiest persons are the slaves, who serve the meal or entertain the diners. They like to wear tunics and to patter around with feet bare (this is fun in Florida), or to have a table reserved for them in the lunchroom.

"On one occasion we had a Roman peep-show, supervised by our slaves. We covered a large display case with paper, and then cut peep-holes through which could be seen objects such as 'Pegasus' or 'Cupid driving a chariot.' Each peep-hole was numbered, and a prize was offered the student who recognized the most objects. To publicize this project a herald at the main entrance blew a blast on his *tuba* when anyone approached, and a slave distributed posters advertising the contest."

A ROMAN BANQUET

Miss May A. Camp, of the Housatonic Valley Regional High School, Falls Village, Conn., writes:

"At our Roman banquet last spring, the eggs for the 'gustus' or appetizer

course were passed in a basket, where they were buried in hay, under a figure of a hen, so that each guest was apparently taking the egg directly from the nest.

"Featured in our entertainment at the dinner was a dance by a 'captured Egyptian slave,' a tumbling act, and an exhibition of wrestling, by boys from the athletic department."

VERSE TRANSLATIONS

Mrs. Charlotte S. Day, of The Stevens School, Philadelphia, Pa., writes:

"My third-year Latin class reads Ovid. Last year we had a verse translation contest. The students translated into prose first, and then put their translations into verse. The girls liked this, and there was keen competition for first place in the contest."

TO RAISE FUNDS

Miss Ilanon Moon, of the Conroe (Texas) High School, writes:

"Our Latin club has raised funds by selling 'photo-stamps'—small photographs, the size of a postage stamp. We get them for a dollar a hundred, and we sell them for a dollar and a half. The company with whom we deal is the Associated Service Co., 626 Pavonia Ave., Jersey City 6, N. J."

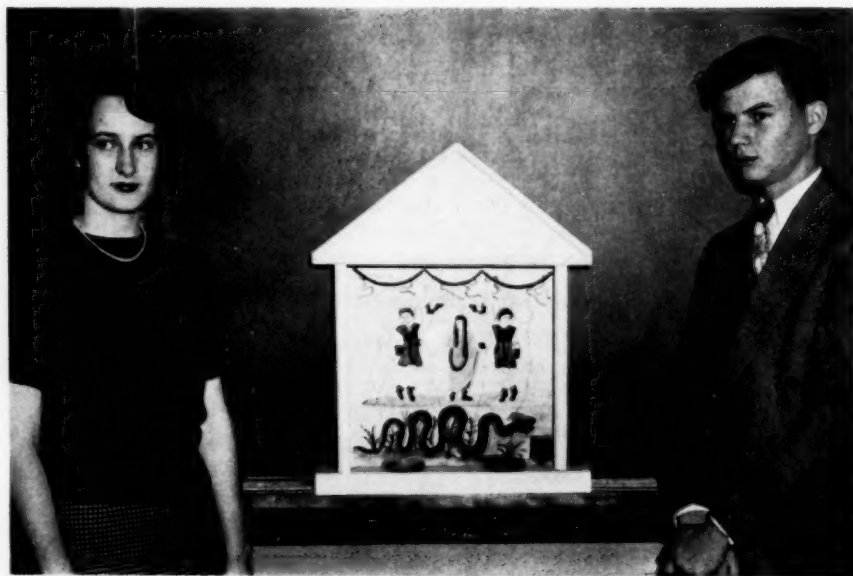
CLUB STATIONERY

Mrs. Lois A. Larson, of the York Community High School, Elmhurst, Ill., writes:

"Many state universities, in their departments of classics, extension divisions, or museums, have metal cuts of pictures of classical interest. From one such state university our club was fortunate enough to be able to borrow a cut showing a sardonyx cameo of Augustus. We used the cut to print 'informals' for the use of members of our club. From a similar source we borrowed a cut showing the obverse and reverse of a Roman coin. This we used on the tickets for our Illinois Latin Tournament luncheon last spring."



Performances of classical plays during the year 1951 included: Sophocles' *Electra* in Greek at Randolph-Macon Woman's College; Sophocles' *Antigone* in English at the Pennsylvania State College; Euripides' *Trojan Women* in English at McKinley High School, Washington, D. C.; Euripides' *Andromache* in English at Cedar Crest College, Allentown, Pa.; Euripides' *Iphigenia among the Taurians* in English, at the University High School, Ann Arbor, Mich.; Plautus' *Menaechmi* and *Miles Gloriosus* in English at Hunter College; and the *Birds* of Aristophanes in English at Swarthmore College.



Courtesy of Bertha M. Rightmire

A ROMAN HOUSEHOLD SHRINE IN ST. JOSEPH, MO.

A HOUSEHOLD SHRINE

BY BERTHA M. RIGHTMIRE

Lafayette High School, St. Joseph, Missouri

THE accompanying photograph of a model of a Roman household shrine, made while the writer was instructor in Latin in Central High School, St. Joseph, Mo., illustrates a use which may be made of Kodachrome slides in providing inexpensive decorations for classrooms in which classical life and art are studied.

The shrine owes its origin to a remark made by a second-year Latin student. As he glimpsed an image projected accidentally on the ceiling of the classroom, he asked, "Why can we not use these slides and make pictures on wall-board like that one? We could make a frieze clear around the room."

Several factors prevented the consummation of his idea—lack of time, lack of sufficient student talent, and the cost of suitable wallboard. However, from the idea of a series of pictures to the idea of a model was an easy transition; and two students undertook the construction of a model of a household shrine.

Dr. William M. Seaman graciously gave us permission to reproduce his slide. This, protected on each side by glass, was projected on the blackboard, where our young artist could study it. As she worked with water colors and illustration board, she consulted the enlarged image from time to time, to determine colors, cracks in

plaster, etc., in reproducing the painting.

During this time, one of our boys was constructing the pedimented shrine proper, from scrap lumber, at his home. Broom handles served as the columns.

Today, first-year students of Latin may see in their classroom a replica of the shrine the photograph of which appears in their textbooks; and the Department of Latin has a portable, realistic altar before which "sacrifices" may be offered on festal days.



Classicists would be interested in two recent articles in *School and Society*—viz., "Hardly My Affair—Teaching English," by Max S. Marshall, a professor of microbiology (June 16, 1951), and "Seconding Mr. Marshall on Teaching English," by Dr. A. M. Withers (August 11, 1951). Other articles of interest are "Totalitarian Sparta," by L. R. Shero, *Crozer Quarterly* for January, 1951, pp. 13-32; "Attic Temperance," by Arthur P. McKinlay, *Quarterly Journal of Studies on Alcohol* for March, 1951, pp. 61-102; "The Alexander Hoard of Megalopolis," by David M. Robinson, *American Numismatic Society Museum Notes* IV, 1950, pp. 13-28; and "Classicist on Translation Courses," by William C. Korfmacher, *The CEA Critic* for April, 1951, p. 1.

A three-act play in blank verse, *Alexander the Great*, by Herbert E. Mierow, appeared in *Poet Lore* for Summer, 1950, pp. 99-128.

ACTIVITIES OF THE JUNIOR CLASSICAL LEAGUE

A Condensation of a Report

By ESTELLA KYNE

Wenatchee (Washington) High School

THE LAURELS for the progress of the Junior Classical League this year go to the twenty-four state chairmen. The membership has increased to 12,626, the highest that has ever been attained. There were 541 active chapters, an increase of 123, or 29% for the year. Miss Augusta Gibbons, of Sharon, Pa., member of the national committee, reports that North Dakota is now the only state in the Union without JCL chapters.

Miss Lourania Miller of Dallas, Texas, has appointed a chairman for each of twenty-four states. New state federations are being organized by state chairmen. State conventions are held as soon as they can be organized. Federations from eleven states reported on meetings last year. Many states also publish bulletins, either quarterly or monthly.

Five states held their first conventions last year. Lansing, Michigan, was host on March 9 to eighteen schools. An "original skit contest" was held, and was won by the Buchanan chapter with "Cleopatra and Caesar," based on a Latin translation of "Lazy Bones." South Dakota had eleven schools at the first meeting, April 14, at Kimball. A second meeting was held in October, at Beresford. West Virginia had 231 students from seven schools registered at the organization meeting at Morgantown on April 20; their annual news letter, from Romney High School, had reports from eight chapters. Ohio exceeds all other states in number of chapters (fifty-five), and is second in membership, with 1136 reported. The Clay High School, of Toledo, was hostess to the first convention, on May 5. An executive meeting was held at Middletown in October. General enthusiasm at these meetings assures the JCL a vigorous career in Ohio schools. New Jersey had its first federation meeting at Plainfield on May 17, with twelve schools represented. The chapter at Dickinson High School, Jersey City, has for three years been issuing a bi-monthly mimeographed paper selling for 3¢; the March issue featured Latin versions of nursery rhymes. The same chapter prepared a tape recording of descriptions of paintings of Roman life, published in the *National Geographic Magazine* in November, 1946; this recording will be used to accom-

pany the pictures when projected on a screen by a Delineoscope.

Four federations—Kansas, Pennsylvania, Kentucky, and Missouri—reported their second annual meeting. The Kansas chapters met at the St. Rose auditorium in Great Bend on March 31. At noon a Roman banquet was held, with one delegate from each school dressed as a Roman and seated at the "Roman table." The theme for the banquet was "The Roman Family." The federation decided upon a state bulletin, to be supervised by the Vice-President. Twenty schools attended the Pennsylvania convention, at Havertown, on April 7. A tentative program had been mailed in January to all chapters. A discussion on the value of radio in Latin teaching was broadcast from the local station, and tape recordings were made for later reproduction. The convention program booklet had directions in Latin and English for the presiding officers; responses, the flag salute, prayers, and *America* were given in Latin. The afternoon musical program, furnished by Haverford, included the overture to the *Iphigenia in Tauris*, the Jupiter Symphony, and "O Domine Jesu" and "Tenebrae Factae Sunt" by an *a capella* choir. Chapters in Pennsylvania pay annual dues of \$2 to the federation, and there is no registration fee. The University of Kentucky, at Lexington, was hostess to twenty-five schools on April 21, Rome's birthday. Here the state officers and one representative from each chapter constitute an Olympic Council, which functions as an executive board. A JCL initiation ceremony was demonstrated for the 375 delegates by the Henry Clay High School, of Lexington. Twenty-five Missouri chapters sent 275 students to the convention at Mercy High School, University City, on May 14. The hostess chapter, sponsored by a member of the national committee, was the largest reported in the nation for 1950-51. One sponsor reported on this convention: "The most delightful thing about the whole day was the spirit of friendliness and enjoyment. This was in part due to the 'Get Acquainted Session,' when paper tags of different colors were distributed so that students holding the same color might assemble, introduce themselves, and talk informally of their club activities." The state chairman sent a résumé of the meeting to all chapters in the state. The federation plans a monthly bulletin, and also a publicity program through the journal of the state education association.

The state of Washington, with

twenty-one chapters, had its third annual meeting on November 4, 1950, at Seattle Pacific College, and its fourth assembly meeting on November 10, at the University of Washington, with Bremerton High School as hostess. The state has a monthly mimeographed bulletin, mailed out by volunteer chapters at their own expense. Alumni are designated "ambassadors" of the JCL when they encourage Latin students near their colleges or their homes to affiliate with the national organization. They attend meetings as "ambassadors." Renton High School provided a style show for the Washington meeting; also, they supervised a treasure hunt, with a treasure map, to find an iron chest hidden by members the preceding year. The chest contained Roman realia, and JCL pins and emblems as gifts for the new officers. Regional meetings are also held in Washington, as in other states with natural barriers.

Texas had its eleventh annual convention on April 14, at Sam Houston State Teachers College, Huntsville, when 650 delegates from twenty-seven schools assembled. The eight discussion workshops for the delegates were on club programs, social activities, public relations, club finances, display projects, service projects, the propagation of the study of Latin, and club newspapers. Besides the printed quarterly, *The Torch*, the Texas federation issues the state president's mimeographed bulletin each month and the state treasurer's bulletin three times a year. The state vice-president has charge of an essay contest, and the state secretary is in charge of membership and arranges the program for the annual meeting. One Texas sponsor wrote: "We believe that we have aroused interest among the students who are not studying Latin, for some who will be seniors next year have decided to take at least one year of Latin." In addition to the essay contest, the Texas federation held a junior high school essay contest, and a newspaper contest, and also awarded a trophy for the chapter having the largest percentage of its members at the convention. The Henderson chapter prepared a state directory containing the state constitution, the agenda for the year, and lists of all active chapters with their active members; this directory is sold for 35¢ to members. Texas chapters pay annual dues of \$2 to the state federation, and members pay 20¢ annual dues. The University of Texas will have the 1952 meeting. Active membership in Texas, exceeding that of any other state in the Union, was 1514 last year.

State chairmen are working toward conventions in Alabama, Arizona, Florida, Idaho, Mississippi, Montana, Virginia, Illinois, Wisconsin, Wyoming, and Minnesota.

Readers may be interested in a brief mention of some of the JCL chapter activities last year. A few of these were as follows:

Many chapters had Roman banquets. At their banquet on the Ides of March, chapter members at Independence, Ohio, concluded by "pinning" the freshmen guests, and telling them of the ideals of the JCL. Members of the Aquinas chapter, at Columbus, Ohio, had eight after-dinner talks in Latin. New Jersey chapters held harvest festivals, when the offerings to Ceres were distributed to orphanages or needy families, and, over a period of time, a thousand pounds of candy to Boys' Town in Italy, near Rome, which is modeled after the American Boys' Town. The El Camino, California, chapter turned over the gifts at a similar festival to the Salvation Army. The Lincolntown, N. C., chapter contributed their Saturnalia gifts to two needy families.

The Webster Groves (Mo.) chapter had a quiz program similar to "Twenty Questions." At their holiday program \$62 was contributed for the Farmington (Mo.) Orphanage. "Cupid" came to their February meeting, to distribute valentines in person. For the school carnival, a Roman "oracle" was set up, where members told fortunes, in costume. The chapter newspaper, *Latimus Rumor*, now twenty-four years old, and boasting 250 subscribers, was mimeographed monthly. The Inter Nos chapter at Incarnate Word Academy, St. Louis, Mo., had a mock Roman political campaign and election. Many chapters wear the felt emblems of the JCL, and display their JCL sticker on the classroom door. Members of the Hannibal (Mo.) chapter are fined two cents when they attend a membership meeting without their pins.

For a full week the members of the Nacogdoches (Texas) chapter wore the JCL colors of Roman purple and gold. Another Texas chapter (Greenville) put on an original puppet play, "Great Caesar's Ghost." Members made and dressed the puppets, built the stage, and wrote the script.

To their Saturnalia party and initiation, members of the Albert Lea, Minn., chapter brought inexpensive gifts, and passed them clockwise in a circle until a signal was given, when the holders kept the gifts. The same chapter held a spring banquet with other foreign language students. An-

other Minnesota chapter (Worthington) featured a Homecoming float, portraying the goddess Diana with bow and arrows hunting blue jays; the opposing football team are known as the "Blue Jays."

Florida reported the reactivation of the Landon chapter in Jacksonville. In March, Red Cross month, the members had a program centering around aid to the armies during Roman times. Faculty members with Red Cross experience were also on the program. Plant City, Florida, had an unusual Easter pageant with music and original lighting.

Chapters at Waukegan, Ill., and Culpeper, Va., report participation in a Latin tournament. The Pleasantville, N. Y., chapter entered some of its members in a Latin sight-reading contest at New York University. The chapter at the Academy of Notre Dame, Philadelphia, Pa., took part in the "Know English" contest at the Cardinal Hayes High School, in New York City. The chapter at Greenwich, Conn., took a field trip to the Metropolitan Museum, in New York City, and the chapter at Medford, Mass., visited the Boston Art Museum.

The chapter at Regional High School, Penn's Grove, New Jersey, raises revenue with an "Olympic Festival" for an annual \$100 scholarship, awarded to a graduating senior. Some chapters award Eta Sigma Phi medals to outstanding Latin students. The chapter at Kingman, Kansas, raises funds when new members "buy their freedom" and are liberated from "slavery." The chapter at Latrobe, Pa., appears in Roman costume in its group picture in the school annual. The same chapter makes "cheer trips" to nearby hospitals. The chapter at Coles Junior High School, in Kentucky, raised money for a Roman banquet for the basketball team by preparing and selling a 15-page school paper. The chapter at Trinity High School, Washington, Pa., raised funds to send a bus-load of members to Pittsburgh for the Latin Week ceremonies at the Buhl Planetarium.

At Kilbourne, Ohio, all the chapter members attended church together one Sunday. The chapter at Carrollton, Kentucky, has as honorary members teachers who were Latin majors in college, or who have helped the chapter. The chapter at Lexington, Kentucky, wrote letters to junior high school students, inviting them to consider electing Latin in high school. The same chapter gave an assembly program consisting of tableaux with the general title of "The Quest: Man's Search for Truth in Verse." They

also had a program in four episodes, under the title of "The Magic Lamp." The chapter at Incarnate Word Academy, Normandie, Missouri, had a discussion meeting, using the topic "Why I Selected Latin." Two Indiana chapters, at Boonville and Connersville, invited prospective students to an assembly program. One of the topics was "Live with Latin and It Will Live with You." Many chapters give teas for junior high school students.

The chapter at Herndon, Kentucky, remained active last year, although a shortage of teachers prevented the high school from having Latin classes; one of the purposes of the JCL is to maintain interest during such interim periods.

The chapter at Cheyenne, Wyoming, published a mimeographed paper, *Aquila*, which it mailed to many other chapters. It had eighteen meetings during the year, including a JCL Parents' Night, with addresses, a travelogue with colored slides, and refreshments.

The chapter at Lansingburg High School, Troy, N. Y., admits to membership only students who have had three years of Latin. Members are decorating the classroom with a mural illustrating the *Aeneid*. The chapter invited Latin Club members from Troy High School to a treasure hunt in which all the clues were given in Latin.

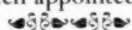
The chapter at Arcata, California, ruled that members turning in the least homework would be slaves at the Roman banquet. The result was that homework was seldom neglected. The menu at the banquet included beans, bread baked to resemble loaves found at Pompeii, and honey. The all-school dance sponsored by the San Lorenzo, California, chapter was called the "Roman Romp." "Caesar" and "Calpurnia" were elected by the student body, and their identity was revealed with a fanfare of trumpets at the dance. The same chapter featured "Toga Day" on the Ides of March, when members attended classes in Roman garb; it is planned to make this an annual event. The members at El Camino, California, purchased SPQR sterling silver guards to wear with their JCL pins. Coles Junior High School, Kentucky, chooses a "Miss Venus" and an "Apollo," at its "Roman Holiday."

Besides the report of JCL activities in the November CLASSICAL OUTLOOK and the membership mimeograph in March, sponsors of chapters received a five-page mimeograph from the national chairman in April giving the

history of the JCL, and a mimeograph in May from Dr. Stewart Irwin Gay, who is awaiting suggestions for the national bulletin first suggested in October, 1949, and again in May, 1951. Dr. Gay's address is Monticello High School, Monticello, New York.

The annual reports are replete with words of appreciation from the sponsors who have joined the federation movement since it was inaugurated three years ago. This note from a sponsor in Indiana is typical: "I can assure any teacher that I have had just as much fun as the students, and I know that they have been loyal workers and have enjoyed their club very much. I really appreciated the prompt service given by the American Classical League on the orders that we have placed."

Members of the national committee wish to express appreciation for the invaluable assistance rendered us at Miami University, the headquarters of the American Classical League, and also for the interest shown by members of the American Classical League. We welcome suggestions for a state chairman in any state where one has not as yet been appointed.



CLASSICAL FIRSTS?

By EDWARD C. ECHOLS
Trinity College, Dublin, Ireland

Lead gold bricks, featured so prominently in O. Henry's *The Gentle Grafter* and in American folklore, have a classical ancestor. "The Senate appointed Gaius Marius and Quintus Caepio," says Appian (*Bell. Civ.* i, 4, 44), "to command the forces of Rutilius in the field. The opposing general, Quintus Popaedius, fled as a pretended deserter to this Caepio. As . . . confirmation of his good faith he brought masses of lead plated with gold and silver."

The practice of reading at the table, so abhorrent to generations of cartoon-wives, was indulged in by at least one Roman emperor, Severus Alexander: "And when he dined in private he would even keep a book on the table and read, usually Greek; Latin poets, however, he used to read also" (Ael. Lamprid., *Sev. Alex.* xxxiv, 7).

Elagabalus anticipated the modern comfortable air-cushions. "Some of his humbler friends he would seat on air-pillows instead of on cushions, and let out the air while they were dining, so that often the diners were suddenly found under the table" (Ael. Lamprid., *Ant. Elagab.* xxv, 2-3). And, speaking of "cushions," Plutarch

(*Alex.* xxxv, 7) says that in Babylonia "the inhabitants, during the hot season, sleep on skins filled with water."

Whenever a trapeze performer in the circus falls into a net, he owes his life to a safety device used by Marcus Antoninus. "Among other illustrations of his unfailing consideration towards others this act of kindness is to be told: After one lad, a rope-dancer, had fallen, he ordered mattresses spread under all rope-dancers. This is the reason why a net is stretched under them today" (Jul. Capitol., *Marc. Antonin.* xii, 12).

Here, at least, there can be no argument about the carry-over value of the classics!



THE CLASSICIST AND THE KING OF SIAM

By LILLIAN B. LAWLER
Hunter College of the City of New York

IN RECENT YEARS it has been pointed out frequently that, contrary to all expectation, there are odd parallels between the civilization and literature of China and Japan, on the one hand, and of ancient Greece and Rome, on the other (cf. Lillian B. Lawler, "A Classicist in Far Cathay," *Classical Journal* XXXI, 1936, 534-48; H. H. Yamagiwa, "Japanese Parallels to Ancient Greek Life," *Id.*, XXXI, 1936, 549-58). Even more recently it has been possible to determine that another Oriental land possessing a distinctive civilization presented, up to a comparatively short time ago, surprising cultural resemblances to the ancient states. Margaret Landon's book *Anna and the King of Siam* (New York, Garden City Publishing Co., Inc., 1945), from which the motion picture of the same title, and, this year, the musical comedy *The King and I*, were derived, depicts in striking manner the Siam of the nineteenth century. The book contains several passages which arrest the classicist, and recall to his mind at once many surprising parallels in the ancient culture which he teaches in his classroom.

For instance, Mrs. Landon points out that the Siamese customarily had two kings, who ruled at the same time (cf. pp. 48, 60, 127, 283-8)—as did the ancient Spartans, and, according to legend, the early Romans; here we should compare the two consuls of the Roman republic. In Siam, however, the two kings were usually father and son, or two brothers; and only the "First King" had actual power. The relationship of the two seems to have been something like

that of the Augusti and Caesars of the later Roman empire. As in the Roman empire, the succession was not automatic, but rather by vote of the Senabodi, or council of elders (p. 351); however, in both countries it was customary for the ruler to indicate his choice of a successor. In both the Roman empire and Siam the ruler's person was sacred. As was apparently the case in ancient Crete, subjects of the Siamese King covered their eyes before him, in token that his "presence was to their merely human eyes unendurably bright" (p. 55). In Rome and in Siam the insignia of office were customarily borne before rulers and high public officials (pp. 245, 279). In both the Roman empire and Siam the ruler ordinarily became a priest of the state religion (pp. 297-8). In both, the ruler maintained a well-organized body of spies and informers (p. 144).

Classicists are familiar with the great palace of Diocletian at Spalato. Strikingly similar in many respects was the palace in Bangkok. It "was in reality a walled and fortified city," says Mrs. Landon (p. 102), "rectangular in shape, covering more than a square mile." It contained barracks for troops, government offices, courtrooms, audience halls, theaters, temples, gardens, and working quarters, as well as the king's own apartments (pp. 102-4); and it had its own streets and lanes (p. 142).

Houses of persons other than royalty remind the classicist of those found at Pompeii and Herculaneum. They present a high wall to the street, but within there are beautiful enclosed gardens (pp. 83-4). As in Pompeian houses, the bathrooms, kitchens, and storerooms are usually close together, and at some distance from the more formal parts of the house.

Slavery was an accepted institution in the Siam of which Mrs. Landon writes. As in classical antiquity, slave-raiding bands often invaded neighboring countries, and captured, for the slave-trade, people working peacefully in the fields (p. 33). Dwarfs, idiots, and other subnormal human beings were sold as slaves, and introduced as entertainment, often at dinner parties (pp. 195-6). The treatment of slaves was sometimes very cruel; and recalcitrant or vicious slaves might be killed, or condemned to work in a mill, grinding grain (p. 264). However, as in ancient Rome, obedient slaves were usually permitted to save a little money, so that ultimately they might purchase their freedom (p. 169).

The institution of patron and client, so highly developed in Rome, had a parallel in Siam but with grimmer implications—the poor man was branded on the left wrist with the mark of the noble to whom he owed allegiance (pp. 294, 359).

In the manner of the care of their persons, the Siamese frequently recall the ancient Greeks and Romans. Men of high rank were sometimes bathed by women (p. 142), as in Homeric Greece, and their bodies were anointed with oil. Cosmetics were used extensively; and, as in ancient Greece, women sometimes continued their eyebrows with dark paint, until the brows met over the nose (p. 247). The head was regarded as sacred, and it must ordinarily not be touched by another person (pp. 137, 245, 282); we recall here such Roman expressions as *carum caput*, *lepidum caput*, *liberum caput*, referring to a person. The hair shorn from the head of a prince was thrown into a river, as an offering to the gods (p. 282); we recall similar offerings of hair to a river or a river-god, on the part of the Greeks and Romans (*Iliad* xxiii, 141-51; Pausanias i, 37, 3; viii, 20, 3; viii, 41, 3).

Some of the interests of the particular king of Siam featured in Mrs. Landon's book recall those of various emperors. Like Claudius, he devised new letters of the alphabet (p. 49). Like several of the Roman emperors, he enjoyed throwing to the people coins, rings, and "tokens" for larger prizes; and he particularly enjoyed watching the undignified scrambling of the nobles for these gifts (p. 59).

The religion and religious practices of the Siamese present many parallels with those of classical antiquity. Temples were numerous, and of great beauty. The king himself dedicated many of them, by pouring oil and water over the stones (p. 222). Not only gods, but ancestors of the king, were honored with temples (p. 141). Caves containing spectacular stalactites were sometimes used as temples, as in ancient Crete (p. 328). There were sacred mountains and sacred trees (p. 281). Sacrifices and offerings were made to the divinities (p. 333). Worshipers prayed with eyes raised to the roof (p. 333). Vows were made in time of peril, and were repaid with care (p. 209). The people believed in the transmigration of souls (p. 151). Astrology and magic were closely associated with religion; and incantations, omens, charms, and exorcism had a great part in ritual (pp. 73, 139, 343). Amulets were "worn by all Siamese of the time" (p. 256). Fire

and water were important purificatory agents (p. 337), and loud noises were used to drive off evil spirits (p. 343). Conch-shells were blown in rituals, as in ancient Crete (pp. 177, 280, 334). Circumambulation was practiced (p. 281); and magically protective cords and threads were used in religious ceremonies (pp. 280-2, 343). Snakes were looked upon with religious veneration. They often lived in the foundations of houses, and it was an auspicious omen if they crawled out and showed themselves to the inhabitants of the house (pp. 100-1). Tumbling, wrestling, and boxing were appropriate activities at ceremonies in honor of a god, as they were in ancient Greece (p. 150). So were theatrical performances, singing, and dancing (pp. 44-5, 150, 222). Long dance dramas, often on mythological themes, were particularly important. The dancers usually wore masks, and made use of elaborately stylized symbolical gestures, as did the ancient Greeks (pp. 44-5; 280-1).

Siamese funeral ceremonies had much in common with those of the Greeks and Romans. Formal leave was taken of the corpse (p. 176), and a dirge was chanted (p. 177). The body was cremated (p. 274). Pugilistic combats at funerals (p. 59) recall similar rites among the Greeks, Etruscans, and Romans.

Mrs. Landon's book furnishes other odd reminders of classical antiquity. The armed women, for instance, who guarded the king's harem are referred to constantly as Amazons. The concubine of the "Second King," who inadvertently killed him with love charms, when she feared he had ceased to care for her (pp. 290-1), is poignantly reminiscent of Dejanira. And, completely incongruously, Anna's small son names his Siamese pony "Pompey"!

There has been much speculation as to the reason for the innumerable parallels between the civilization and literature of China and that of the Greeks and Romans. There was, as we know, some trade between Orient and Occident, at least from Hellenistic times on. Whether there was at the same time any extensive contact between the Siamese and the Greeks or Romans seems doubtful. If the parallels which we have noted are purely "spontaneous" and "coincidental," then they are at least strikingly so. Certainly a great deal more work remains to be done in the interesting field of Oriental-Occidental cultural relationships, particularly in the period of late antiquity.

BOOK NOTES

Poggio Buco, the Necropolis of Statonia. By Giacinto Matteucig. Berkeley: University of California Press, 1951. Pp. 117, 24 plates. \$4.

This careful study of seven Etruscan tombs, now in the Museum of Anthropology at the University of California, will be of interest chiefly to archaeologists, but the conclusions will appeal to a larger classical audience. Professor Matteucig divides the finds (chiefly vases) into three periods between 700 and 550 B. C., the first characterized by simple trench tombs and impasto pottery with geometric designs, the second by a more developed type of trench tomb with orientalizing vases, the third by chamber tombs with bucchero ware and Corinthian vases. Statonia was a peripheral point in the culture centered at Vulci, showing a growing receptivity to commerce from Greece and the Aegean until the place declined as migration to urban centers set in. The book is beautifully designed and printed. The plates, however, are hardly adequate; the small size of the illustrations and the process of reproduction do not do justice to details.

—Walter R. Agard

The Complete Writings of Thucydides: The Peloponnesian War. New York: The Modern Library (Modern Library College Edition No. 51), 1951. Pp. xxi plus 516. 65¢

Joining the translations of the works of Homer and Vergil and the volume of *Seven Famous Greek Plays* (all noted in THE CLASSICAL OUTLOOK for December, 1950, pp. 32-33) as representatives of Greek and Latin literature in the new, inexpensive Modern Library series for college use, is this reprinting of the standard translation by Richard Crawley, now over seventy-five years old and showing its age, yet still serviceable. The introduction of Joseph Gavorse, however, has been replaced by an excellent account of the life and times of Thucydides and the influences that shaped his style and thought, together with a terse analysis of the *History* itself, from the pen of Professor John H. Finley, Jr., himself a Thucydidean scholar of note. Another new feature is the excellent, up-to-date bibliography, including the most helpful and important works on Thucydides produced during the last half-century. Missing is the translator's introduction, which accompan-

ied previous printings. The lack of an index, at least of proper names, will be felt by every serious reader coping with unfamiliar geography and personal nomenclature; and the two-page map (likewise a replacement), though good as far as it goes, has many omissions. What is worse, place names are not always given in the same form as in the text, e.g. Cyme (map)—Cuma (text) and Segesta (map)—Egesta (text). All in all, however, the modern college student is lucky, in these days of mounting costs, to be able to buy so cheaply his copy of what the historian himself called "a possession for all time."

—K. G.

Film-Strips on Greek Life. No. 10—Gods. By Mlle. Plaut. 10 English shillings, from the author, at Sainte Pience, Manche, France.

This is one of eleven film-strips on Greek life, prepared by a French teacher for use in schools. The roll contains twenty-nine film-slides, of standard size, some entitled in French alone, others in both French and English.

The pictures are derived in all cases from vase paintings, and are clear and attractive. However, one wonders a little as to the choice of subjects. Among the "Gods," for instance, are included a sea nymph (No. 11), a maenad (No. 18), a centaur (No. 28), and the Minotaur (No. 29). Also, one questions the restriction of the illustrations to vase paintings. The conventions of ceramic art, familiar enough to the scholar, would undoubtedly limit an American teenager's understanding and appreciation of a great many of the pictures. Also, it is to be feared that the average secondary-school teacher would probably not have the background to interpret the pictures to his classes. A mimeographed sheet which comes with the film-strip is of little assistance; for, in addition to being an atrociously poor job mechanically, and too brief, it presents some weird English. The comment on No. 17, for instance, is: "Dionysos is lying and drinking"; on No. 3, "Paris' trial. Paris with his sheep-hook, a dog and a sheep"; on No. 25, "From left to right, Demeter, the goddess of the wheat, with ears . . . Kore, the Demeter's daughter and the wife of the king of the hell." Also, the familiar "Apollo" and "maenad" appear as "Phoibos-Apollon" and "Mainade."

Undoubtedly these film-strips will find their greatest usefulness in Europe, where textbooks lack the

beautiful illustrations in which our American books abound.

—L. B. L.

Latin Fundamentals (Third Edition). By Ernest L. Hettich and A.G.C. Maitland. New York: Prentice-Hall, 1950. Pp. xxv plus 485. \$4.25.

The first edition of *Latin Fundamentals* appeared in 1929, and contained 37 lessons. The second edition, published in 1934, contained 41 lessons. There are 64 lessons in the present edition, some of the old lessons having been broken down "into more assimilable units" (page viii), and several new lessons having been added. The lessons are preceded by a General Grammatical Survey (pages 1-24). A typical lesson consists of one or more paradigms (e.g., the present, imperfect, and future indicative of *sum* in Lesson I), one or more rules of syntax (e.g., simple uses of the five cases in Lesson IV), a lesson vocabulary, and exercises in translating a dozen or more disconnected Latin sentences into English and a somewhat smaller number of English sentences into Latin.

The first Latin "Selection for Reading" appears at the end of Lesson XV, and consists of a two-line epigram from Martial. Brief excerpts from various Latin authors are placed at the end of eighteen other lessons, while still others are incorporated in several Latin-English exercises. Supplementary Latin reading, consisting of an excerpt from Caesar's *Gallic War* (vi, 11-28) and two stories from mediaeval Latin, is provided on pages 306-346.

The remaining pages of the book are devoted to bibliographical notes on the twenty-three Latin authors mentioned in the Selections for Reading, a grammatical appendix, the usual vocabularies, and an index.

This new edition presents a more attractive appearance than either of its predecessors, but it has inherited from its predecessors what this reviewer considers serious faults, namely, an uncompromising grammatical approach and a paucity of connected Latin reading material.

—W. L. C.



PINOCCHIO IN LATIN

The Service Bureau has for sale, at \$1.50 a copy, a limited supply of *Pinoculus*, a Latin version by Henrico Maffacini of Collodi's *Pinocchio*. This book was published last year in Italy, and is now in its third printing.

NOTES AND NOTICES

The Classical Association of the Atlantic States will meet, in conjunction with the Middle States Association of Colleges and Secondary Schools, at the Chalfonte-Haddon Hall Hotel in Atlantic City, N.J., on November 24, 1951. The Executive Committee will meet on the afternoon of November 23.

The officers of the Classical Association of the Pacific States for 1951-52 are: President, Professor J. B. McDiarmid, University of Washington; Secretary-Treasurer, Dr. Edward Y. Lindsay, of North Sacramento, California.

The American Association of University Women offers twenty-five fellowships, ranging in value from \$1000 to \$3000, to American women, for advanced study or research during the academic year 1952-53. Applications must be in by December 15, 1951. Full information may be obtained from the Committee on Fellowship Awards, American Association of University Women, 1634 Eye St., N. W., Washington 6, D. C.

Winners of the national Eta Sigma Phi contests for 1951 were: Of the Essay Contest, Marietta C. M. Conroy, College of Saint Teresa, Winona, Minn.; of the Greek Translation Contest, Donald J. Laing, Jr., Washington and Jefferson College, Washington, Pa.; of the Satterfield Latin Version Contest, John McLellan, Boston College. A total of thirty-seven different colleges and universities participated in the contests, and there were 113 individual entries.

Fellows of the American Academy in Rome for the year 1951-52 include: Joseph Fontenrose, University of California; Martha W. Hoffman, Bryn Mawr College; Donald F. Brown, Harvard University; and Philip F. Wooby, Harvard University. Applications for the 1952-53 fellowships must be in before Jan. 1, 1952. Address the New York office of the American Academy in Rome, 101 Park Avenue.

This year the editors of *The Torch*, the publication of the Texas chapters of the Junior Classical League, plan a national issue. Chapters of the JCL may send news items to Miss Lourania Miller, 2543 Gladstone Drive, Dallas 11, Texas.

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Please do not send cash through the mails. If you send cash and it is lost, we cannot fill your order. Please use stamps, money orders, or checks. The latter should be made payable to the American Classical League. If a personal check is used, please add 5c for the bank service charge. If you must defer payment, please pay within 30 days.

Ordering should be done carefully, by number, title, type (poster, mimeograph, pamphlet, etc.). Material ordered from the Service Bureau is not returnable. After two trips by mail the material is likely to be too badly damaged for resale; since the Service Bureau is a non-profit-making organization, it cannot absorb losses such as this.

Please order material at least two weeks in advance of the date on which you want to use it. In an emergency, add 20c for special-handling postage.

Because of the increased cost of fourth-class postage, effective October 1, 1951, please add 20c for any order of \$1.50 or more. The address of the Service Bureau is Miami University, Oxford, Ohio.

W. L. CARR, Director

The Service Bureau offers the following seasonal material:

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Mimeographs

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- 103. Latin Translations of Several Well Known Songs, Including Christmas Carols. 20¢
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- 163. Some Paragraphs about Christmas Written in Easy Latin. 5¢
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- 388. The Origin of the Roman Saturnalia. 15¢
- 465. Suggestions for a Christmas Program by the Latin Department. 15¢
- 466. A Roman and an American Christmas Compared. A play in two acts. 15¢
- 478. Suggestions for Latin Christmas Cards. 5¢
- 618. Frater Bestiarum, or Viae ad Sapientiam. A Christmas play, with music. 16 or more boys, 1 girl. 40¢
- 624. Io Saturnalia! An easy Latin play for first-semester students. 6 boys, 2 girls, plus extras. 10 minutes. 10¢

- 631. The Adoration of the Magi. A liturgical drama, in medieval Latin. 20¢

Booklets

- Plays and Songs for Latin Clubs. By Dwight N. Robinson. \$1.00.
- Latin Songs and Carols. By J. C. Robertson. 45¢
- Carmina Latina. Forty songs with music, including Christmas hymns. 25¢

Articles

- Articles in THE CLASSICAL OUTLOOK:
- The Roman Saturnalia. December, 1937. 15¢
- Christmas and the Roman Saturnalia. December, 1938. 15¢
- Some Ancient and Modern Yuletide Customs. December, 1939. 15¢
- Christmas Gifts and the Gift Bringer. December, 1940. 15¢
- Christmas and the Epiphany: Their Pagan Antecedents. December, 1941. 15¢
- December 25th, Christmas Day. December, 1942. 15¢

LATIN AND GREEK CHRISTMAS CARDS

Latin and Greek Christmas cards are available, in the following styles:

- A. Descending angel, taken from a Dürer woodcut; Latin version of Isaiah 9:6 and Luke 2:10, 11. Colors, black or blue and black on ivory paper. Envelopes to match.
- H. Angel Adoring Madonna and Child. An original linoleum block by the American artist, John C. Snook. Inside, a greeting in Latin. Colors, blue and silver. Envelopes.
- I. The Story of the Nativity in Latin, from the Gospel according to St. Luke. Colors, red and black on green. Envelopes.
- J. Text of the Fourth (the "Messianic") Eclogue of Vergil and the final stanza of the Christian hymn, "It Came Upon the Midnight Clear." In black and red on ivory paper. Envelopes to match.
- K. A drawing of a kneeling woman in medieval dress, carrying a branched candlestick. The inside of the card contains three stanzas of a medieval Christmas carol in Latin. Colors, red, black, and ivory. Envelopes to match.
- L. Roman lamps, in silhouette. Inside, a greeting in Latin. Colors, green or red with black. Envelopes to match.
- S. The carol "Silent Night," translated into Latin, and printed dec-

oratively with holly and ribbon borders. Colors, red, green, and black, on white background. Envelopes to match.

- T. A softly-colored picture of the three columns of the Temple of Castor and Pollux reflected in the pool of the House of the Vestal Virgins, in the Forum at Rome. Inside, a greeting in Latin. Colors, green, brown, blue, and red. Envelopes to match.
- P. A woodcut of the Parthenon, printed in terracotta on white. Inside, a good-luck greeting in Latin, suitable for Christmas or any other occasion. Envelopes.
- PG. A woodcut of the Parthenon, printed in leaf-green on white. Inside, a greeting in Greek, suitable for Christmas or any other occasion. Envelopes to match. Prices: All cards, 7¢ each; 15 for \$1.00, any assortment.

LATIN WORD LISTS

College Board Latin word lists for the first three years, prepared by John K. Colby, Phillips Academy, Andover, Mass., may be purchased from the Service Bureau at 50¢ each.

MATERIAL FOR CLASSICAL CLUBS

Mimeographs

- 23. Topics for a Roman Life Exhibit. 5¢
- 94. Some Suggestions on How to Give a Roman Banquet. 15¢
- 103. Some Latin Versions of Well-Known Songs. 20¢
- 108. A Poem for the Bulletin Board. Some very irregular plurals in the English language. 5¢
- 114. A Visit to a Roman House. A brief description in easy Latin. 5¢; in quantities of 10 or more, 3¢ each.
- 119. How to Make a Roman Toga. 15¢
- 122. Going to Church in Rome. 10¢
- 146. Games for Latin Clubs. 20¢
- 157. Classical Club Programs from Eastern High School, Baltimore, Md. 20¢
- 171. How the Romans Dressed. Illustrated. 25¢
- 172. The Roman House. Illustrated. 25¢
- 189. Constitution of a Latin Club Called the S. P. Q. R. 15¢
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- 212. Two Programs for Classical Clubs. 10¢
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- 235. A List of Latin Mottoes. 25¢
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- 264. Ten Ancient Roman Recipes,

- from Cato's *De Agri Cultura*. 15¢
325. A Bibliography for Roman Banquets. 10¢
328. "Open House" in the Latin Department. 10¢
337. Conundrums for the Latin Club. 15¢
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339. Bibliography of Games. 5¢
351. Supplementary Activities for Latin Clubs. 15¢
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